

# AMIAA News

Publication of the  
Armenian Missionary Association of America  
140 Forest Ave., Paramus, NJ 07652  
**June, 1990—Vol. XXIV, No. 3**  
Telephone: (201) 265-2607, 2608

Editor:  
Movses Boghos Janbazian



Members of the Armenian Evangelical Baptist Congregation of Leninakan in front of their newly-acquired Church

Dragh

45



## YOU TEACH THE WAY OF GOD IN AN HONEST WAY

—by Dikran Y. Hadidian

Then the Pharisees went away to work out between them how to trap him in what he said. And they sent their disciples to him together with the Herodians, to say, "Master, we know that you are an honest man and teach the way of God in an honest way, and that you are not afraid of anyone, because a man's rank means nothing to you. Tell us your opinion, then. Is it permissible to pay taxes to Caesar or not?" But Jesus was aware of their malice and replied, "You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with." They handed him a denarius, and he said, "Whose head is this? Whose name?" "Caesar's," they replied. He then said to them, "Very well, give back to Caesar what belongs to Caesar—and to God what belongs to God." This reply took them by surprise, and they left him alone and went away.

Matthew 22:15-22

The last days in Jerusalem were turbulent days. The days of preaching, teaching and healing were over. There were multitudes in Jerusalem that held him to be a prophet. But the days in Jerusalem were days of confrontation, days during which Jesus was faced with hostile leaders of the community and of the religious establishment. The chief priests, the elders of the people, the Pharisees, the Herodians, the scribes of the Pharisees, and the Sadducees were all hovering over and around him trying desperately to trap him with questions that potentially could have resulted in accusations of a criminal nature in the light of Roman and Jewish laws and statutes.

One such event was what our Scripture passage from Matthew 22 describes. What struck my attention when I read the passage was neither the question that was put before Jesus nor the way Jesus,

responded to the question but the manner in which the disciples of the Pharisees and some Herodians approached Jesus saying, "Master, Teacher, we know that you are an honest man and teach the way of God in an honest way and that you are not afraid of anyone because a man's rank means nothing to you." Scripture becomes the Word of God to you and me whenever the words read, or heard, fulfill what the author of the epistle to the Hebrews described as the Word of God when he wrote these words: "The Word of God is something alive and active: it cuts like any double-edged sword but more finely; it can slip through the place where the soul is divided from the spirit, or joins from the marrow; it can judge the secret emotions and thoughts. No created thing can hide from him; everything is uncovered and opened to the eyes of the one to whom we must give account of ourselves." (4:12-13)

On the surface the words that Jesus heard from the lips of the disciples of the Pharisees were nothing but words of trust, confidence, admiration and great respect. "We know," they said, "that you are an honest man and teach the way of God in an honest way and that you are not afraid of anyone because a man's rank means nothing to you." How often similar words have slipped through our lips for one another and for Jesus in private and public encounters. But the Word of God, we are reminded, judges the secret emotions and thoughts.

There is an interesting variation of this event in an early manuscript where we read these words: "Teacher, Jesus, we know that you are from God. . . Jesus, knowing their thoughts, and being moved to indignation, said to them, "Why do you call me teacher with your mouth and do not hear what I say?" Words often do not express our thoughts and emotions. The ministry of Jesus revealed how frequently he had to expose the discrepancy between spoken words and the life that expressed those words. There is one thing that the temptation in the wilderness did to Jesus. Once and for all he was committed to a life which the author of John's

Gospel described as follows: "The Word was made flesh and lived among us and we saw his glory that is his as the only Son of the Father full of grace and truth." How little the disciples of the Pharisees knew who Jesus really was—the words they spoke were not what they really believed about him. So the great shock came and it comes to us again and again when reluctantly we are exposed to the ugliness of our true selves—what the apostle Paul described in Romans as our "own irrational ideas and. . . monstrous behavior." We "know what God's verdict is: that those who behave like this deserve to die—and yet they do it and worse encourage others to do the same." (Romans 1:28 and 32)

"You teach the way of God in an honest way." Teaching the way of God for a Jew meant living a life according to God's standard. The Psalms, which reflect experiences of many devout and faithful Jews, abound in references to the Way: "O Lord, teach me your way, how to walk beside you faithfully and make me single-hearted in fearing your name." (86-11) The way of God is a way of life. It is not surprising, therefore, that the followers of Jesus, before they were called Christians, were known as the followers of the Way. John's Gospel puts it as follows: "I am the way, the truth and the life." (14:6) Apostle Paul knew quite well that it was not enough to live by the spirit, but that we should walk by the spirit also. (Galatians 5:25) The Jerusalem Bible puts this verse from Galatians as follows: "The spirit is our life, let us be directed by the spirit." "We were buried, therefore, with Him by baptism into death so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." Or as the Jerusalem Bible puts it: "we too might live a new life."

It is far more interesting to discuss the issue whether one should pay taxes to the State or not. That, however, was not the real issue in the mind of Jesus. His concern for his followers then was and now is how the words on our lips and the thoughts in our hearts are expressed in

(Continued on page 12)

## AMAA PRESIDENT VISITS MIDDLE EAST

Dr. H. Philip Hovnanian, President of the Armenian Missionary Association of America (AMAA), presented to the Association's Board of Directors a report on his two-week visit to the Middle East.

Dr. Hovnanian's main purpose was to represent the AMAA at the meetings of the Union of the Armenian Evangelical Churches in the Near East (UAECNE), which took place in Aleppo, Syria, from February 24 to 28, 1990. Attending the meetings were 38 delegates, members and invited guests.

Uppermost in the minds of the attendees was the desperate situation of the Armenian community in Beirut. According to Dr. Hovnanian, the situation in Beirut, as described by the delegates from that unfortunate city, is worse than we thought. "Even more than the lack of food, water, jobs, money, and the unprecedented shelling of the city," writes Dr. Hovnanian, "the main tragedy is that our people have lost any hope for peace and recovery from the chronic (15 years) on-again, off-again alternation of battles and truces in the residential areas of Beirut. The only thing that keeps our people going is their deep Christian faith, which seems to be challenged almost daily. Our people are now being subjected

to complete anarchy and lawlessness of all types. Groups which were bosom friends yesterday do not hesitate to kill each other today. Our Armenian population has tried to remain neutral in this maniacal fratricidal world. They sorely need our help immediately."

Dr. Hovnanian took advantage of the opportunity to meet with other individuals and groups in order to get firsthand information about the condition of the Armenian communities in the Middle East. His report includes the following notes:

- The severe shelling in the residential areas of East Beirut has damaged most schools and churches. Haigazian College has suffered many direct hits. The Christian Medical Center (CMC) building, where most classes were held, is no longer operable. The library, however, is still intact.

- It was heartwarming to see over 200 Armenian youth at a Christian banquet held in Aleppo. Their enthusiasm was contagious, and offered hope that the Armenian communities in the Middle East will survive. The young pastors and their wives are dedicated workers who are doing everything they can to counter the general hopelessness prevalent among



Dr. H. Philip Hovnanian with The Rev. Barkev Apatian of Aleppo, Syria.

many Armenians, especially in Lebanon.

Dr. Hovnanian observed that "at the present time Syria is our main hope in the Middle East as a base for carrying out our outreach and field work. Armenians in Syria are still respected as good citizens. The Middle East is our second Armenia in terms of need. Let us not forget them."

## AN APPEAL FOR PRAYER AND SUPPORT

Dear Friends and AMAA Partners in the work of Jesus Christ,

Greetings in the name of our Lord and Savior. We write you this letter with deep concern and anxiety for our brothers and sisters in Beirut. We had planned to convene the 48th Convention of the Union of the Armenian Evangelical Churches in the Near East last February in Aleppo, Syria. Our President, The Rev. Dr. Hovhannes N. Karjian; the President of the AMAA, Dr. H. Philip Hovnanian; fourteen pastors, twenty-three leaders and guests from Iran, Greece, Syria and Lebanon were able to convene, taking upon themselves the troubles of travel. Yet some of our churches in and around Beirut were unable to send their delegates, due to the prevailing situation. Some of our brothers and sisters are still surrounded by a belt of fire.

In view of the above situation, the Convention was changed to a consultative fellowship meeting, which discussed the situation of our churches and institutions in

Beirut. Acting upon the recommendation of this meeting, we now ask you, our partners in the work of the Kingdom, to pray ardently for Beirut, our people and our churches there. Of course, there is enormous damage done to our churches, schools, institutions and homes. We do not have any estimate as yet. Happily, no loss of life has yet been reported among our ranks. We will be able to prepare a detailed report as soon as the situation calms down.

We will need your moral and financial assistance to be able to continue our mission in Lebanon and serve our community there. We thank you for your prayers and readiness to help.

Yours in Christ,

Rev. K. Youmshajekian  
General Secretary

Rev. M. Karagoezian  
Chairman, Central Committee

Rev. H. Karjian  
President, UAECNE

**Editor's note:** Dikran Y. Hadidian, son of the late Rev. Yenouk Hadidian is a graduate of Hartford Theological Seminary. He retired recently as Librarian of the Pittsburgh Theological Seminary and is currently editor of Pickwick Publications.



## AMAA RESPONDS TO EMERGENCY SITUATION IN LEBANON

In response to the emergency situation in Lebanon, the Armenian Missionary Association of America (AMAA) has, since last October, provided more than \$206,000 to help support Armenian individuals, families and institutions struggling to survive in that war-ravaged country. The latest eruption of violent fighting between rival Maronite factions has devastated the entire city of Beirut. Particularly hard hit are the Armenian populated areas of Ashrafieh and Bourj-Hammoud. In a recent report to the AMAA, The Rev. Krikor Youmoushakian, Executive Secretary of the Union of the Armenian Evangelical Churches in the Near East (UAECNE), describes conditions there as follows:

"The situation in Beirut is so bad that nothing less than the survival of Armenians—both as individuals and as a community—is at stake. As Maronite battles Maronite in East Beirut, where most Armenians live, everyone suffers. Armenians, though neutral, are caught in the crossfire. There is severe damage to Armenian homes, shops, schools and churches. Few buildings have escaped damage. People huddle in basements to escape the shelling and venture out during lulls to look for food and water. Electricity and water have been cut off. Food is scarce. As the weather becomes warmer, the fear of epidemics mounts. The number of Armenians who have been killed or injured is not yet known, but is expected to be significant. The dead are buried in nearby open land, as there is no way to get to the cemeteries in the suburbs.

"The Christian Medical Center (CMC) building in Ashrafieh, used as the East Beirut Campus of Haigazian College, received a dozen or more direct rocket hits and is very badly damaged. Among the schools that have suffered damage are the Armenian Evangelical Central High School, the Guertmenian Armenian Evangelical School, the Shamlian-Tatigian High School and the Philibosian Armenian Evangelical School. Also severely damaged is the First Armenian Evangelical Church building in West Beirut.

"As the bitter fighting continues, the plight of the Armenians worsens. Some



The damaged hall of Haigazian College.

Armenians have managed to flee to Ainar where they are now refugees, but most are trapped in East Beirut. Their situation is desperate and getting worse. Help is urgently needed, and needed now."

Rev. Janbazian stated that "the AMAA is committed to the relief of the Armenian community in Beirut." It has dedicated all of its currently available relief funds, to this effort and is actively appealing for additional contributions from its membership, friends, supporting churches and non-Armenian colleague mission organizations.

The Rev. Robert Sarkissian, Chairman of the AMAA-supported Social Action Committee of the UAECNE, who supervises AMAA's Food Coupon and Food Parcel Distribution Program in Bourj-Hammoud, reports: "We are going through an unimaginably difficult and dangerous situation. Because of the incessant and indiscriminate shelling, we are living in hellish conditions . . . we can live without electricity, fuel or gas, but the shortage of food supplies makes it difficult to survive."

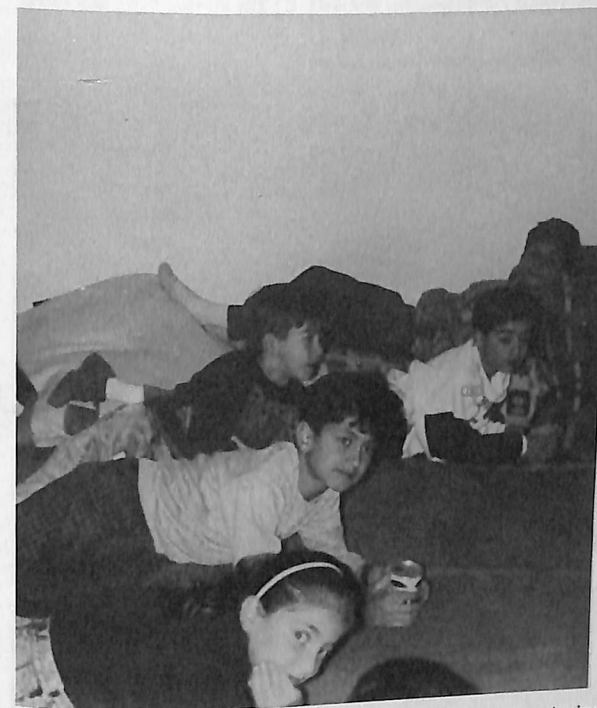
The Social Action Committee of the UAECNE is one of the active relief agencies in Beirut through which the AMAA provides food and basic relief supplies to more than 300 impoverished Armenian families in Beirut.

The AMAA's relief efforts are not new, but the needs of our suffering people there are now much greater and more critical than ever. Those who wish to share in the AMAA's ongoing vital relief work in Lebanon may use the coupon below to send their tax-deductible gifts.

Armenian Missionary Association  
of America  
140 Forest Avenue  
Paramus, NJ 07652

Yes, I would like to help our suffering people in Lebanon. Enclosed is my donation in the amount of \$\_\_\_\_\_.

Name \_\_\_\_\_  
Address \_\_\_\_\_



Children huddling in cramped basements—Parents venturing out during lulls to look for water.



## HAIGAZIAN COLLEGE STRUGGLES TO SURVIVE

"We have constant shelling in our area of Beirut. We spend the nights in the shelters; during the morning hours, when the shelling tapers off, we come to the office. We have no water, no electricity and no telephone. It is mere survival. Some fear a new phase of fighting. All schools and universities in our area are closed."

The above extract is from a letter, dated April 6, 1990, to the Armenian Missionary Association of America (AMAA) from Ms. Wilma Cholakian, Administrative Dean of Haigazian College. Ms. Cholakian continues her report on the precarious situation at the college as follows:

"Heavy shelling broke out on the last day of school (January 31). The academic program for the first term was completed, but final exams could not be administered. The shelling of the first two weeks inflicted heavy damage on the campus.

"We are fortunate, however, that the Armenian Library is intact, and only a few Arabic reference books have been destroyed. The labs have suffered minor damage. The computer center has received a direct hit, but the extent of the damage has not yet been assessed.



The main entrance of the CMC building of Haigazian College.

"Resumption of school would be ill advised until some political settlement is forged. For one thing, many students, not to mention faculty and staff, would be apprehensive about crossing the multiple checkpoints set up by the warring factions."

The AMAA is a major supporter of Haigazian College, considering it a vital

element in the survival of the Armenian community in Lebanon. The Association, working with the Board of Trustees of Haigazian College, is prepared to do whatever it can to maintain this institution as a viable resource of higher education for Armenian youth in the Middle East.



## AMAA REPRESENTATIVES VISIT ARMENIA TO REVIEW AMAA PROJECTS

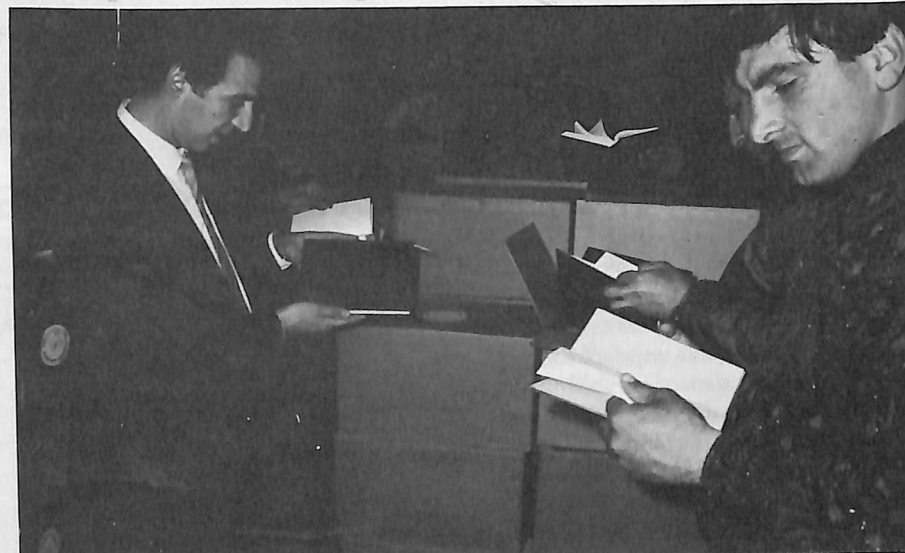
The Rev. Movses B. Janbazian, Executive Director of the Armenian Missionary Association of America (AMAA), visited Armenia from March 26 to April 6, 1990. He was accompanied by The Rev. Rene Leonian, Chairman of the "Hope for Armenia" Task Force of the Armenian Evangelical community of France. The purpose of the visit was to review the status of the AMAA's current projects and to lay the groundwork for future projects.

Current AMAA projects, according to Rev. Janbazian's report on his trip, included the following:

- Three thousand (3,000) packages of food, clothing and personal items prepared by the AMAA's Armenian Earthquake Orphan Care Committee were flown to Yerevan and distributed, with the help of the Children's Fund of Armenia, directly to the intended recipients.

- Two thousand (2,000) Easter packages of food and health care items prepared by the Armenian Evangelical churches of France were distributed to needy families in the villages of the Ghougasian area.

- The first of two mobile medical/psychiatric clinics sent by the AMAA is currently a useful adjunct to the First Surgical Hospital of Leninakan. It is well maintained and is being used both as a clinic and operating room. Following discussions with officials of the Ministry of Public Health, it was decided to base the second mobile unit at the Norwegian



*Bibles for Armenia: Loading in Paris, France; and unloading in Yerevan, Armenia.*



*His Holiness Vazken I consecrating the site of the St. Krikor Lousavorich Cathedral of Yerevan, Armenia.*



*The Youth Group of the Armenian Evangelical Baptist Church in Yerevan.*

Hospital in Spitak and use it to provide health care services in the villages of the area.

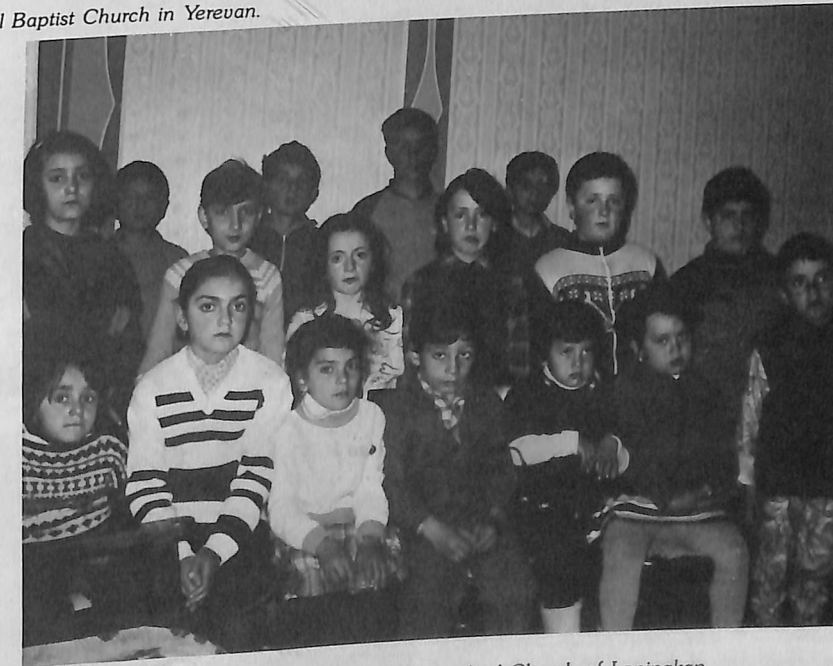
- A shipment of 25,300 Bibles in the Eastern Armenian dialect, printed in England and Germany, was shipped by truck from Europe to Yerevan. The Bibles were assigned to various churches and organizations for distribution. This shipment, probably the largest single delivery of its kind, brought to 49,400 the number of Bibles that the AMAA has delivered under its "Bibles for Armenia" program. Other scriptures delivered by the AMAA include 50,000 illustrated booklets of the Gospel story of the birth, crucifixion and resurrection of Jesus, and 5,000 copies of "Help from God" booklets of Bible verses.

- Most of the public schools in Armenia have added religious courses to their curriculum. The AMAA is having 50,000 children's Bibles, in Armenian, printed in Sweden; they will be ready for delivery in July and will be distributed to schools before the beginning of the next academic year.

- The AMAA representatives worked out a program to provide a summer camp for about 100 orphans and undernourished children. The camp, which will include Armenian counselors from the United States and Europe, will be located in the village of Dzaghgatzor.

Rev. Janbazian and Rev. Leonian also discussed with government officials and religious leaders plans for several other projects for the near future. Among them were the following:

- The French Protestant churches have offered to supply one bakery unit, valued



*Sunday School children of the Armenian Evangelical Church of Leninakan.*

at \$46,000, and the "Hope for Armenia" Task Force of the AMAA has agreed to supply a second unit. These units will be assigned to the villages of Artik and Dilijan.

- His Holiness Catholicos Vasken I, in a meeting with the AMAA representatives, discussed the urgent need for two professors to teach the Old Testament and New Testament to Holy Etchmiadzin's seminary students. The AMAA has pledged to recruit and sponsor these professors. After 70 years of confiscation, the historic "Kevorkian Jemaran" seminary building has been returned by Soviet authorities to Holy Etchmiadzin. The

seminary expects to have about 150 students next year and needs additional instructors.

- The AMAA representatives discussed with government officials the possibility of constructing and equipping a school building for about 500 students and a small maternity hospital. The "Hope for Armenia" Task Force is exploring various options and will submit its recommendations to the AMAA Board of Directors. Also discussed with government officials was the provision of a dental clinic for Spitak or one of the outlying villages.

In the course of their meetings, discussions and interviews while in Armenia,



the AMAA representatives attended two historic events: The formative meeting of the Medical Association of Armenia and the consecration of the site of the first church to be built in Yerevan since the Sovietization of Armenia. Thousands of believers attended the ceremony, which was officiated by His Holiness Catholicos Vazken I. The construction of the church will be completed by 2001, when 1,700 years of Christianity in Armenia will be commemorated.

Rev. Janbazian made the following observations about his latest visit to Armenia:

- The Azerbaijani rail and road blockade continues. Most severely affected is construction work, since building materials are not readily transportable by air.

- People are nervous, impatient and uncertain. Only now do they seem to be emerging from the shock of the disastrous earthquake.

- Armenian volunteer "border guards" are visible everywhere. There is a general

feeling that Moscow is tolerating, if not instigating, border clashes for its own reasons.

- Karabagh remains isolated. Food, fuel and other supplies have to be airlifted from Yerevan. The Armenian government and people are making sacrificial efforts to sustain their communities there.

- Moscow's policies of "glasnost" and "perestroika" have resulted in the creation of countless political and social movements and organizations. New organizations emerge daily, and there is a visible lack of unity. People are looking for leadership, but no one person or movement seems capable of leading.

- The rapid growth of cults and sects, such as Mormons, Seventh Day Adventists, Hari Krishna and Transcendental Meditation groups, is a dangerous development threatening the foundation of the nation. "Armenians everywhere should join hands to counter these elements. Our people are being robbed of their Christian faith. We must act quickly and decisively both by providing

strong Christian ministries to our people and by putting pressure on government authorities to ban these non-Christian and devious movements," noted Rev. Janbazian in his report.

- There is an unimaginable thirst in Armenia for Bibles and Christian literature. After 70 years of tolerating official atheism, people seem to realize their spiritual impoverishment and are anxious to learn more about Jesus and Christianity.

Rev. Janbazian concludes his report on his latest visit to Armenia as follows: "For more than 70 years we lacked the opportunity and were deprived of the privilege of fulfilling the AMAA's mission in Armenia. God has now presented us with the opportunity to rediscover that mission and to fulfill it through the possibilities and resources He has entrusted to us. Let us pray that He will bless us with wisdom and a deep sense of our calling, so that we can act as good stewards of our opportunities and prove worthy custodians of the missionary vision of our founders."

## CELEBRATING LIFE IN ARMENIA

Easter, for Christians around the world, is a time for celebrating life—and the power of Jesus Christ over death. Yet that same celebration takes a decidedly different tone when those involved have recently endured disaster, death and dislocation, as have the people of Armenia over the past two years. On Easter Sunday, April 15, 1990, three representatives of the Armenian Missionary Association of America (AMAA), headquartered in Paramus, NJ, arrived at the capital city of Yerevan to help distribute 3,000 Easter gifts to those unfortunate victims of the 1988 earthquake, the orphans of Armenia. The delegation consisted of The Rev. L. Nishan Bakalian of San Francisco, CA; Mr. Aram Garabedian of Fresno, CA; and Mr. Dikran Youmshakian of New Milford, NJ, who is also the Office Coordinator of the AMAA.

Volunteers and members of AMAA's Armenian Earthquake Orphan Care Committee, under the capable supervision and participation of Mrs. Michele Simourian, Co-Chairperson of the Committee, and Mrs. M.J. Hekemian,



Unloading AMAA's Easter gift packages in Yerevan by the volunteers of the Childrens Fund of Armenia.

member of the Committee, prepared the Easter parcels, which contained as dried foods, clothing, school supplies, personal care items and a pictorial booklet about

the meaning of Easter. Most of these items were generously donated by a number of business organizations in the United States.



Two orphans, brother and sister, resting on their AMAA Easter gift package. Rev. Nishan Bakalian distributing packages to orphans in Spitak.

There are approximately 6,000 children in Armenia who have lost one or both parents in the earthquake. To Armenia's credit, no orphanages were needed because relatives and, in some cases, friends, took all of these children into their homes. The AMAA's Easter gifts, transported on a United Armenian Fund cargo flight, represented sincere expressions of love and support from Armenian Evangelicals in North America. The gifts were graciously and gratefully received by the orphans and their host families in Leninakan, Akhourian, Garnoud, Spitak, Stepanavan and Kirovakan. The remaining packages were entrusted to the Children's Fund of Armenia, which is actively concerned with the welfare of all children in Armenia, especially the orphaned, the ill, the maimed and the unfortunate refugees fleeing persecution in Azerbaijan. Additional supplies of clothing and medicines were also delivered by the AMAA delegation and transferred to the "Compassion" Benevolent Union and the Armenian Evangelical Baptist Church for distribution to people in need.

The children gathered at designated schools, their eyes alight with anticipation at the arrival of visitors from America. It

was apparent that the greatest gift the delegation had brought was an intangible one: the caring and concern of fellow Armenians half a world away, and the hope that the story of the Resurrection stirs in the hearts of our ancient Christian people. In their travels, the AMAA delegation was constantly approached by clergy and lay people alike, all asking for Bibles. They were told that 50,000 copies of a children's Bible in the Eastern Armenian dialect would be ready for shipment soon and other shipments would follow.

Rev. Bakalian remained in Armenia to commemorate the 75th anniversary of the Armenian Genocide. On April 24, with all the schools, offices and businesses closed, he and hundreds of thousands of Armenians from all over the country and the world silently and slowly ascended the "Fortress of Swallows" in Yerevan, where the martyrs' monument is situated. They passed by the graves of the young men who this year gave their lives defending their people, they passed by the monument honoring those killed in the Sumgait massacres of 1988, and finally they reached the eternal flame. There Rev. Bakalian, on behalf of the Armenian Evangelical churches of North America, laid a wreath in honor of

the million and a half Armenian martyrs.

The AMAA delegation completed its mission of compassion and encouragement, but the relief and development projects of the AMAA (as well as other Armenian organizations) continue. A wind turbine for producing electricity is awaiting shipment to Armenia, as are wind-powered pumps. Brick making machines and mobile medical/psychiatric clinics already are in operation. Plans are underway to organize summer camps for children and youth, and to aid in the building of nursery schools and a children's hospital. All of these are made possible through the generosity of concerned individuals, churches and organizations.

Despite the hostility endured by Armenia from all sides, her people are struggling to stand on their own feet and take responsibility for their own future. This was demonstrated by the peaceful protests in April which shut down Yerevan's plastic plant, preventing it from spewing out more of its toxic wastes. With the firm will of Armenia and the continued goodwill of other nations, before long there will indeed be cause to celebrate the rebirth and rejuvenation of Armenia.





Orphans of the Spitak area gathered together for an AMAA-organized Easter party.

## AMAA STRIVES TO MEET DEMAND FOR BIBLES IN ARMENIA

Two years ago the Armenian Missionary Association of America (AMAA) in response to the Soviet Union's "glasnost" policy, initiated a "Bibles for Armenia" program. Since then, the Association has arranged for the design, translation, printing and shipping to Armenia of over 150,000 pieces of Christian literature; these include Bibles, New Testaments, selected Bible stories and verses, hymnals and calendars. All this was made possible through the support of AMAA members and friends, Armenian Evangelical churches and, in particular, the International Bible Society of Colorado Springs, CO, which underwrote half the cost of printing 25,000 Bibles.

Today, the demand for Bibles in Armenia is stronger than ever. Current AMAA efforts to meet this demand include the following:

- Fifty thousand (50,000) children's Bibles are being printed in Sweden.
- A paraphrased story of Jesus is being translated into the Eastern Armenian dialect. One hundred thousand (100,000) copies will be printed for distribution to schools in Armenia.
- Fifteen thousand (15,000) Christian calendars for 1991, with colored illustrations and Biblical verses.
- One thousand (1,000) copies of the official hymnal of the Armenian Evangelical churches of the Near East.

The AMAA has also received authorization from officials in Soviet Armenia to supply Bibles for religious courses to be included in the public school curriculum.

this is an exciting and historic opportunity to introduce Christian awareness into the lives of the younger generation in Armenia.

The cost of the AMAA's current "Bibles for Armenia" project will exceed \$400,000, a large amount for an organization that already has heavy commitments to provide relief for Armenians suffering from the murderous warfare in Lebanon, the aftermath of the 1988 earthquake and the violence being perpetrated against Armenians by the Azerbaijani Turks. Nonetheless, these needs must be met and the means must be found.

We hope and pray that our members and friends will help us meet the spiritual needs in Armenia by supporting our

"Bibles for Armenia" program.

One thousand dollars (\$1,000) will provide for the printing and delivery of 200 copies of the paraphrased Gospel story of Jesus.

Five hundred dollars (\$500) will provide for the printing and delivery of 220 children's Bibles.

Four hundred dollars (\$400) will provide for the printing and delivery of 50 Evangelical hymnals.

Three hundred dollars (\$300) will provide for the printing and delivery of 100 Christian calendars.

The opportunity is here! We do not know how long it will last. We must act now and show ourselves as wise and faithful stewards of the opportunities presented to us by God.

### WILL YOU HELP?

*Your gifts will help to meet the challenge of sending more Bibles to Armenia. Please fill in the coupon below and mail it today.*

**Armenian Missionary Association of America, Inc.**  
140 Forest Avenue  
Paramus, NJ 07652

Yes. I want to share in the "Bibles for Armenia" project.  
Enclosed is my gift of \$\_\_\_\_\_.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City & State \_\_\_\_\_ Zip \_\_\_\_\_

*Make checks payable to AMAA. All gifts are tax deductible.*

## AMAA BOARD OF DIRECTORS MEET IN LOS ANGELES

On April 28, 1990, the Board of Directors of the Armenian Missionary Association of America (AMAA) met in Los Angeles, CA, at the Armenian Evangelical Church of Hollywood. The building housing the church had been purchased by the AMAA two years ago to serve the needs of the expanding Armenian Evangelical community in the Los Angeles area. The meeting, chaired by Dr. H. Philip Hovnanian, President of the Association, included a good representation of Board members from the East Coast.

Dominating the discussions were three important issues: how to help Armenia, the situation in Lebanon and the needs of the thousands of new Armenian immigrants in the United States, especially in southern California.

The report of the Executive Director describing his latest trip to Armenia served as a basis for discussing help for Armenia. It was generally felt that the preferred form of assistance were projects that would become self-sustaining and benefit many people. The Hope for Armenia Task Force was charged with studying the recommendations of the Board and, in view of the AMAA's capabilities, establishing priorities.

The Board reaffirmed its commitment to support the Armenian community in war-ravaged Beirut. Armenians in that city, along with other civilians, are in a desperate and dangerous situation. The Board pledged to continue aid to Armenian families and institutions as long as the need is there.

In the case of Haigazian College, Board members met with the Board of Trustees of the College to assess the situation and find means to cope with the fighting and destruction taking place in East Beirut.

The Board received reports of Home Mission projects designed to help recent Armenian immigrants. These include the Armenian Evangelical Social Service Center, the Merdian School, Christian TV programs in Armenian, etc. The AMAA will continue its policy of supporting these and other missions directed toward helping immigrants cope with and adjust to their new environment in the United States.



Above: AMAA Board of Directors and Trustees of Haigazian College. Below: Members of AMAA's Armenian Orphan Care Committee.

The meeting provided Board members from the East and West coasts with an opportunity for fellowship and getting to know each other better as they work for a common goal. In conjunction with the Board meeting, there was a full weekend

of scheduled meetings of other groups, such as the Joint Home Missions Committee and the Armenian Earthquake Orphan Care Committee, that focused on issues and problems in specific AMAA ministries.



## THE EXECUTIVE DIRECTOR'S VISIT TO SWEDEN AND BELGIUM

The Rev. Movses B. Janbazian, Executive Director of the Armenian Missionary Association of America (AMAA), took the opportunity, on his way back from Armenia last April, to visit Sweden and Belgium.

In Stockholm, Rev. Janbazian met with the directors and Production Manager of the Institute for Bible Translation. He was able to reach an agreement with the Institute for the printing of 50,000 children's Bibles in the Eastern Armenian dialect, at a cost of U.S. \$2.20 per copy, including delivery to Armenia.

Rev. Janbazian also went to Holsbybrunn to meet with Mr. Ronald Nelsson, Director of Erikshjälpen, a Swedish missionary organization with a worldwide outreach. The group has, since the 1988 earthquake in Armenia, built houses in Ghougasian and a nursery school in Artik; they are currently building a children's and youth activity center in Leninakan. They transport construction materials to Armenia by truck and use volunteer workers from Sweden. Mr. Nelsson expressed a willingness to cooperate with the AMAA on joint projects, an opportunity that Rev. Janbazian feels should be seriously considered by the AMAA as it prepares the second phase of its Armenia Relief program.

One cannot help but be impressed, by the work that Sweden, a relatively small country, has done and continues to do to help the earthquake survivors in Armenia.

Rev. Janbazian also visited Brussels, Belgium, to meet with the newly organized Armenian Evangelical Fellowship group and its spiritual leader, Mr. Sarkis Pasaoglu. A Sunday evening prayer meeting drew about 50 people, including a dozen or so children.

Rev. Janbazian also attended a get together at the home of Mr. and Mrs. Haig Arslanian of Brussels. He briefed guests on the AMAA's relief efforts in Armenia and elsewhere and received several donations and pledges of financial support.



Above: Rev. Janbazian with Mr. and Mrs. Haig Arslanian of Brussels, Belgium, and their son, Armen. Middle: Reception at the home of the Arslanians. Below: Members of the Armenian Evangelical fellowship of Brussels.

# հայերէն բաժին

## ԴՐԱԿԱՆ ՎՐԻԺԱՌՈՒԹԻՒՆ

Կասկած չկայ որ վրիժառուներից ալ ունի կերպեր եւ շարժառիթներ: Հայ ժողովուրդը, Մեծ Եղեռնէն ասդին՝ դարձած է բաւականաչափ հասուն եւ մտացի՝ հրաժարելու արիւնի դէմ արեւն թափելու ժամանակավրէպ ռազմավարութենէ: Ուրախալի ու յուսադրիչ է տեսնել որ մեր նոր սերունդը դիմած է դիւանագիտական ռազմավարութեան: Այս ամարզին մէջ սքանչելի գործ կը տեսնեն մեր քաղաքական կուսակցութիւնները, եւ մշակութային, պատմաքննական, ու բարեսիրական կազմակերպութիւնները: Մեր նոր ու զարգացած սերունդին վրայ մեծ ազդեցութիւն կ'ունենայ ամերիկեան քաղաքականութեան գործնապաշտ—Բրէկկմէթը—փիլիսոփայութիւնը: Մեր ցեղը ունի դիւրայոյզ խառնուածք եւ նկարագիր ու մերթ մենք կ'ընենք ու կը խօսինք այնպիսի բաներ որոնք կասկածի տակ կը դնեն մեր ցեղին ազնուական նկարակերպը: Ողբացեալ Պարոյր Սեւակ հետեւեալ տողերով կը նկարագրէ մեր ցեղը.—

Ո՛չ ոք չի տուժել զարկից մեր բազկի:  
Դարեր եկել են ու դարեր անցել  
Ո՛չ մէկի վրայ մեմք չենք բռնացել.  
Եթէ գերել ենք՝  
Լոկ մեր անգերով.  
Եթէ տիրել ենք՝  
Լոկ մեր գրգերով.  
Եթէ իշխել ենք՝  
Ձիրփերով միայն.  
Ու եթէ մենչել՝  
Վերփերով միայն. . .

Երանի՜ թէ ցեղասպան թուրքը իր "մտաւորական" ներուճն միջոցով աշխատանք տանէր դասաւորելու Հին ու  
նոր, պատմական ու քաղաքական այն անհամար Հատոր-  
ները որոնք կը ներկայացնէին իր բարբարոսութիւնները,  
նրանք որոնք կը յերկայացնէին իր օրերը:

Վիժուկի իր առաջին օրէն մինչեւ մեր  
երանի՝ թէ Թուրքը ունենար տարրական պարկեշտու-  
թիւնը նժարին միւս կողմը դնելու հայ ցեղը՝ անոր

տրուած բարձր ու ազնիւ որակականութեանը համարժէցող զարգացումները։

Մենք աստուածային դատաստանին ու այդ մարզին մէջ վճիռին հաւատացող ժողովուրդ ենք ու այդ մարզին մէջ ուզենք ղեւծ, հասկնալի է որ մենք մեր այս օրերուն մէջ ուզենք տեսնել մեր դրական վրիժառութեան արդիւնքը։ Ուահա թէ ինչո՞ւ մենք աւելի ծանր ու հետեւողական աշխատանքով երեւան հանելու ենք պետութիւններու դարաններուն մէջ պահուած ու մոռացութեան մատնուած արխիւները, ու թարգմանելով զանոնք ամենէն տարածուն լեզուներու—ի միջի այլոց թուրքերէն—յանձնելու ենք զանոնք հանրային դատաստանին, բայց նաեւ դիզելու՝ ոճրագործ թուրքին գլխուն ու բթացած մտքին ու խղճմտանքին վրայ։ Թուրքին մատուցանելիք մեր մեծագոյն ծառայութիւնը, —նաեւ դրական վրէժը— պիտի ըլլայ փրկել զայն իր նենգամիտ ու յիմար պետի ըլլալ փրկել զայն իր նենգամիտ կարենայ ինքզինք կուրուքենէն որպէսզի բաց աչքերով կարենայ ինքզինք տեսնել ազգերու պատմութեան հայելիին մէջ։ Ամերիկ-

եան հիւպատոս Լէսլի Տէյվիսի The Slaughterhouse  
Province-ը, որ վերջերս խմբագրուելով հրապարակ  
հանուեցաւ չորհրդահայկերոցի տիկինի՝ մամբրիկացի  
Սիւզան Բ. Պէլերի, մէկ խօսուէն օրինակն է մեր  
Լաւ քաղաքի օրիփառութեան:

Երկրորդ, վրիժառույթեան մէջ ուրիշ դրական կերպով  
է հաստատել միջազգային չափանիշով բարձրորակ  
ուսումնարաններ—ինսթիթիւթց—Միացեալ Նահանգ-  
ներու ու արեւմտեան այլ երկիրներու մեծ քաղաքնե-  
րուն մէջ: Յատկապէս օտարներու, բայց նաեւ հայ  
գոյշճականներու համար ծրագրուած հայագիտական այս  
հաստատութիւնները պիտի ծառայեն ոչ միայն հայ  
ազգային քարոզչական նպատակներու, հապա նաեւ  
պիտի պատրաստեն հայ ու հայասէր դիւանագէտներու  
սերունդ մը՝ միջազգային չափանիշով եւ տարածքով:  
Այս ուսումնարանները պիտի սփռեն հայուն երեքհա-  
զարամեայ մշակոյթը այն երկիրներուն մէջ ուր հաս-  
տատուած են անոնք, ու գոհացում պիտի տան օտար  
ուսումնականներու որոնք կ'ընտրեն հայագիտական  
նիւթեր: Օտար համալսարաններու մէջ ամպիոն, կամ  
աթոռ հաստատելը այլեւս բաւարար չէ հարկ եղած  
մթնոլորտը ստեղծելու: Անհրաժեշտ է հայագիտական ու  
տեղեկատուութեան ըլիջներ տեղաւորել թիչ մը ամէն տեղ  
որոնք բաց ըլլան հանրութեան առջեւ: Հայ տեղեկատու-  
ութեանց կեդրոններու գոյութիւնը մեծ քաղաքներու մէջ  
անսամանացելի կարիք մըն է թուրքին դէմ դրական  
վրիժառույթեան համար:

[illegible]



Դրական վերթառույթեան իբրեւ չորրորդ ու անգան-  
ցառելի մէկ կերպը պիտի ըլլայ հայ ժողովուրդի հոգեւոր  
եւ բարոյական վերազարթնումը: Չափազանցած չենք  
ըլլար եթէ ըսենք թէ մեր եկեղեցական ու ազգային  
ներքին տազանալներուն պատճառը մեր հոգեւոր ու  
բարոյական սնանկութիւնն է: ՀԱՅ ԵԿԵՂԵՅՅԻՆ, այս-  
ինքն՝ Հայ Առաքելական—Աւետարանական—Կաթողիկէ  
եկեղեցին՝ ձախողեցաւ հայ ժողովուրդի հանդէպ իր  
ունեցած հոգեւոր-բարոյական առաքելութեան մէջ: Ան  
կորսնցուց իր հեղինակութիւնը որովհետեւ ան մոռցաւ,  
կամ անտեսեց իր Հիմնադիր Տէրը՝ Յիսուս Քրիստոսը,  
ու ծառայեց ուրիշ տէրերու: Ան յառաջ չբերաւ մար-  
բաբէնք, ոչ ալ ունեցաւ մարգարէական պատգամներ իր  
ցիրուցան դարձած ու մերկացած հօտը սնուցանելու եւ  
առաջնորդելու: Ու երբ այս ԵԿԵՂԵՅՅԻՆ ձախողեցաւ՝  
հօտը դարձաւ բաժան-բաժան ու բռնեց կորստեան  
ճամբան: Հեթանոս սրինգներու ժխորային նուազները  
գլխապտոյտ պատճառեցին մեր եկեղեցական ու քաղաք-  
ական առաջնորդներուն: Հին ու մեզի ժամանակակից  
ազգերու ու պետութիւններու պատմութեանց ծանօթ  
անձեր կրնան վկայել թէ անոնց անկումին բուն  
պատճառը ոչ նիւթական անբաւարարութիւնն էր, ոչ ալ  
զինական անկարողութիւն, հապա բարոյական ու  
հոգեւոր սնանկութիւնն էր:

Այսո՛ր, ունինք բազմաթիւ, ու շատ հրատապ հարցեր: Եթէ դիմենք խոսու՛ն ու պարկեշտ վերլուծու՛մի, պիտի անդրադառնանք որ անոնց պատճառը էպպօս հոգեւոր ու բարոյական է: Ասիկա ո՛չ մէկ կերպով կ'արգարացնէ Թուրքիոյ ու Ազերիին ցեղասպանութիւնն ու խժեղութիւնը: Այսօր իսկ մենք իբրեւ ազգ եւ ժողովուրդ, չենք ցուցաբերեր հոգեւոր ու բարոյական կորով եւ իմաստութիւն՝ ազդու կերպով դիմադրաւելու մեզի սպառնացող վտանգները: Զօրաւոր է ու տոկուն այն ազգը որ ՄԻԱՅՆ գէնքի վրայ չի դներ իր յոյսը, հապա հոգեւոր ու բարոյական սկզբունքներ կը կիրարկէ իր անհատական, ընտանեական, համազգային, ու միջազգային կեանքին ու յարաբերութիւններուն մէջ: Մեր արդարացի ու անզանցառելի դատը Թուրքին դէմ՝ պէտք է մղէ մեզ դիմելու թրքաբարոյ ու վատաբարոյ միջոցներու՝ իբրեւ վրիժառութիւն: Մինչ պատրաստ ըլլալու ենք ամէն կերպ զոհողութիւններ ընելու, նոյնիսկ մեր արիւնը տալու հայրենիքի ու մեր ժողովուրդին փրկութեան համար, քաղաքական իմաստութիւն ունենալու ենք նոյնատե՛ս՝ մեր արժանապատուութիւնը պահելով մէկտեղ՞ զիջումներ ընելու երբ ա՛յդ կը պահանջէ մեր հայրենիքին եւ ազգակիցներուն ապահովութիւնը:

Այս վերջին տարիներու ղէպքերը Հայրենիքի ու Հայ սփիւռքի մէջ՝ մեզի հայթայթեցին խորհրդածուծեան եւ ինքնավերլուծումի անազնի նիւթեր: Իսկ Մեծ Եղեռնի 75-ամեակը մեզ դարձեալ ղէմ առ ղէմ բերաւ մեր անցեալին, ներկային, ու ապագային հետ: Գարեգին Ա. Կաթողիկոսի խօսքով՝ մենք այլեւս խօսելու չենք ազգապահպանումի մասին, հապա խօսելու ու գործելու ենք ազգային վերակերտումի մասին: Ասիկա շիտակ ուղղութեամբ առնուած կարեւոր քայլ մըն է, ու կը նշանակէ թէ մենք ձեռնագատուած ենք կրաւորական

Հոգեվիճակէ ու կը ձգտինք դրական ու շինարար աշխատանքի: Այսպիսի վերակերտումի մը մէջ լուրջի առնելու ենք հոգեւոր ու բարոյական շաղախը որ պիտի ամրացնէ ու աւելի տոկուն պիտի դարձնէ մեր ազգային կառոյցը: Մեր համատարած ու առողջ եւ տոկուն գոյութիւնը, նաեւ աշխարհի քաղաքակրթութեան բերելիք մեր նպաստը՝ Թուրքին կողին ու կողորդին խրուած սուրբեր պիտի ըլլան ու ան՝ արիւնաքամ դարձած՝ ի վերջոյ ծունկի պիտի գայ: Աստուած մեր ցեղը օժտած՝ է այնպիսի ձիրքերով որոնք կը գրգռեն մեր թշնամիները ու բարեկամները: Այսպիսի ժողովուրդէ մը կ'ականկալուի վրիժառութեան մտացին ու ինքնատիպ միջոցներ՝ գործադրուելու մեր դարաւոր թշնամիին դէմ:

Մեծ եղեռնի 75-ամեակին առիթով վերաքննելու մեր ազգային էությունն ու կառույցը ու վերցնելու հոնիկ ամեն փտություն: Վերակերտելու զայն իր բոլոր մարգերով ու բոլոր ճակատներով վրայ: Այսօր թուրքը կը վախնայ ո՛չ մեր սուրէն, ո՛չ ալ մեր թնթանթնէն: Հապա, ան կը սարսափի տեսնելով Հայ ցեղին սպառնալիք ու վրիժառու գոյատեւումը: Ան պիտի բարոյալքուի ու պիտի վհատի մեր գործածելիք քաղաքական, իմացական, մշակութային, հոգեւոր, ու բարոյական զէնքերուն դիմաց: Պահենք զայն այս սարսափին ներքեւ մինչեւ որ անիկա դառնայ ազգերու ընտանիքին արգահատանքին առարկան ու անդրադառնայ թէ ի՞նչ ողորմելի ու անզօր միջատի մը վերածուած է: Մինչ սուրի վրիժառուութիւնը սուրի հակադարձութիւն յառաջ կը բերէ առանց վերջնական լուծումի՝ վերը յիշուած վրիժառական մեր միջոցներն լիացուած կուտան ո՛չ միայն մեր ցեղին, հապա այն բոլոր քիզերուն ու ազգերուն որոնք կը ձգտին միջազգային արդար ու խաղաղ համակեցութեան:

Պարգել Ն. Տարագնեան

**Խ. ՄԻՈՒԹԵԱՆ ՄԷՋ 90 ՄԻԼԻՈՆ  
ՀԱՒԱՏԱՑԵԱԼՆԵՐ**

Նորհրդային մասնագետներ եկած են այն եզրակացու-  
թեան, թէ Նորհրդային Միութեան տարածքին զանազան  
կրօններու հետեւող 90 միլիոն հաւատացեալներ կան:

Եզրակացությունը հիմնուած է Հարցախոյզի մը վրայ։ Մինչև այսօր յառակ էր, թէ Խորհրդային Միութեան մէջ քանի՞ Հոգի Աստուծոյ կը Հաւատայ։ Որովհետեւ պետութիւնը եւ եկեղեցին իրարմէ անջատ էին, այս արահայտութեամբ ոչ մէկ արձանագրութիւն պահուած էր։

Այս հարցախոյզը կատարուած է իբրեւ հիմ  
ծառայեցնելու համար խորհրդարանական քննարկում-  
ներուն եւ խղճի հարցին վերաբերող բանաձեւերու  
ընկալական:

Շատ մը խորհրդարանականներ արտայայտուած են եկեղեցական համայնքներու յաւելեալ իրաւունքներ ընծայելու ի նպաստ եւ ըսած են, որ անոնք պէտք է իրենց իւրայայտուի պարբերութիւնները ունենան եւ կիրառուոր-  
եալ դպրոցներ հիմնեն:

**„ՕՐ. ՄԵՐՏԻՆԵԱՆԻ ԻՇԽԱՆԱԿԱՆ  
ՆՈՒԻՐԱՏՈՒՈՒԹԻՒՆԸ**

Ապրիլի 29, 1990, Կիրակի երեկոյան, Մերտինեան Հայ Աւետ. Վարժարանի հոգաբարձութեան տնտեսական յանձնախումբը ճաշկերոյթ մը տուած էր Տէր. եւ Տիկ. Զաւէն Հանսեանի բնակարանին մէջ: Ներկայ էին վարժարանին բարերարուհին՝ Օր. Էլիզ Մերտինեան եւ 40 այլ հրաւիրեալներ:

Բարիգալուստի խօսքը ըրաւ Պրն. Զաւէն Հանգսեան, տնտեսական յանձնախումբի ատենապետը: Տօքթ. Նորայր Սարեանի աղօթքով սկսաւ ճաշկերոյթը: Ծաշէն ետք խօսք առաւ վարժարանիս հոգաբարձութեան ատենապետը՝ Պրն. Զաւէն Խանճեան: Ան պարզեց դպրոցին իրավիճակը, մատնանչեց պիւտճէի դժուարութիւնները եւ թուեց այն տուուեալները որոնք անհրաժեշտ են անոր յաջող ընթացքին համար: Ան կող ուղղեց որ մտահոգ անձեր ամբողջացնեն այդ կարիքները: Դպրոցիս բարերարուհին՝ Օր. Էլիզ Մերտինեան, խանդավառուած մթնոլորտէն ու զգացումէ իր շատ սիրելի դպրոցին դժուարութիւններէն, տեղւոյն վրայ նուիրեց 100,000 տոլար: Ներկաները երկար ծափահարութիւններով ողջունեցին բարերարուհին ու անոր իշխանական նուիրատուութիւնը: Նոյն խանդավառ մթնոլորտէն ներշնչուած, եղան այլ նուիրատուութիւններ: Դպրոցին հիմնադրիներու ցանկին աւելցան նորեր եւ ծրագրուած անձեռմխելի հիմնադրամին համար հանգանակուեցաւ 25,000 տոլար:

**ՍՐԲԱԶԱՆ ԵՐԳԵՐՈՒ ՆՈՐ ԶԱՅՆԵՐԻՉ ՄԸ**

Հաճոյքով կը հաղորդենք, թէ Հայ Աւետարան-  
չական Ընկերակցութիւնը վերջերս հրատարակեց  
Հայերէն հոգեւոր երգերու եւ շարականներու նոր  
Հայերէն եւ «Առաքան Երգեր» խորագրին տակ:

Զայներիզը կը պարունակէ 12 հոգեշունչ երգեր ու շարականներ, ինչպէս՝ «Սուրբ, Սուրբ», «Տէ՛կ Կեցո՛ղ», «Զանից Բայլերգ», «Խմ Բովս Կեցիր», «Ալ Սոմ Քեցի՛ր», եւլն. ներկայացուած՝ Sacred Music Chorale երգչախումբին կողմէ՛, դեկավարութեամբ՝ Տոբթ. Ժան Մերճանեանի։

**Տղթ. Ժան Մերճանեանի:**  
Իւրաքանչիւր ձայներդի զինն է՝ միայն 5  
սողար, առաւել՝ 1.50 սողար առաքման ծախս:  
Ստանալու համար լեցնել վարի կտրօնը եւ զրկել՝  
AMAA Book Service Program; 140 Forest Avenue;  
Paramus, NJ 07652, Tel. (201) 265-2607

Կը փափաքէիք ունենալ «Սրբազան Երգեր»  
ձայներիդէն (Թիւ 193) \_\_\_\_\_ օրինակ:

- Հայերի թիվը (թիվ 193) \_\_\_\_\_
- ☐ Ներփակ կը գտնէ՞ք մեր վճարումը, առաւել՝  
1.50 տողար առաքման ծախս
- ☐ Հաշուեցոյց զրկել
- Անուն \_\_\_\_\_
- Հասցէ \_\_\_\_\_
- Հեռ. \_\_\_\_\_

**ՄԱՐԳԱՐԻՏ ՕՖԼԱԶԵԱՆ**



Մարգարիտ Այվազեան  
ծնած է Աղեքսանդրէթի մէջ:  
Մեծ Եղեռնին առ հայր,  
մայր, երեք քոյր եւ չորս  
եղբայր կը կորսնցնէ, եւ  
կը մնայ բոլորովին ուրբ:  
Անգլիացի բարոզիչ մը,  
Պրն. Ժոզէֆ Բենետտի եւ իր  
տիւիտինը, անգլաւակ ըլլալով  
կ'որդեգրեն 5-ամեայ հայ-  
ուհին եւ Աղեքսանդրէթ  
(Իսկէնտերուն) տանելով,

կը ջանան քրիստոնէական սկզբունքներով մեծցնել  
զայն:

Մարգարիտ, 1935-ին, Պեյրուի Բուենոս Այրես քաղաքում ծնվել է Մարգարիտ Պրն. Մովսէսի և Օֆելիա Մովսէսի ընտանիքում։ Մովսէս Մուսա Լեւ բարձրացած, Թուրք թշնամիին դէմ պայքարող լեւոնական եւ մազապուրծ կեանքը ազատած անտառահրեւներէն եղած է։

Այս տրիպար հայ գոյգը կը բախտաւորուին սիրէ՝ 1944-ին, զաւակներով՝ Գարուն, Յասմիկ եւ Ժանէթ: 1944-ին, Մովսէս Օֆլազեան կարճ հիւանդութենէ մը ետք կը յաճանալ, իր ետեւ ձգելով, երեք որբուկ, քաջարի կին

մը եւ ազնիւ մարդու անմոռանալի յիշատակը  
ՏԼԿԷՆ Մառգարիտ իր բոլոր ֆիզիզական եւ հոգեւոր

ոյժերը հաւաքելով, իբր պահի թէ հօր եւ թոյնի տէր  
կատարել: Ան իր ամուսինին ճգած ձեռագործի խառնովը  
իբր վարէ եւ միեւնոյն ատեն իբր ջանայ իր ղեռնայ  
պոստիկները ազգային եւ քրիստոնէական ոգով մեծցնել:

Բայց Մայրիկ Օֆլազեանին հետքեր չեն  
 թողնում հարուստը իջաւ, երբ 1 Ապրիլ 1960-ին,  
 20 մատղաշ,

Դպրոցական պատի մը արկածով, ուրիշ 20 մանուկ-  
զոհերու հետ միասին, կորսնցուց իր կրտսեր 17-ամեայ  
զոհերուն աղջիկը՝ Ժանէթը։ Երկաթ պէտք էր ըլլար որ  
հիմանաւ . . . Եւ սակայն իր միւս երկու զաւակներուն  
սիրոյն, ան որոշեց լռել, չգանդատիլ, չյուսահատիլ,  
սովորել եւ յառաջ երթալ։

*Մայրիկ Սփլազմանը...  
ծառայութեան ճիւղը ընտրեցին առաջնակարգ*

հիւանդապահուհիներ դառնալով, Դարբին  
լով Տոբը. Պեճը կէլիբեանի հետ ունեցաւ 4 զաւակ, երկու  
աղջիկ եւ երկու մանչ, իսկ Յասմիկ, ամուսնացաւ  
նրա թերու վաստակաւոր ուսուցիչ՝ Պրն.

[illegible]

Իր ամենէն մեծ հաճոյքն էր եկեղեցի երթալ: Սակայն իր կեանքին վերջին տարին կաթուածի հետեւանքով միայն մէկ անգամ կրցաւ եկեղեցի երթալ, եւսհա Մարտ 30, 1990-ին, կէսօրին, սիրտը շատ յոգնած ըլլալով, ըսողորեցաւ աշխատելէ:

Այն մեղմորեն մեկնեցաւ մեզմէ, միայն՝ մարմնապէս։  
Իր նկարագրի գիծերը կարծես աւելի ցայտուն են այսօր  
— հեզ, բարի, լռակեաց, առատաձեռն, աւանդապաշտ,  
աշխատասէր եւ համբերող։

Անահիտ Մէյմարեան



# OBITUARIES

## JOAN ANITA HOVNANIAN



Joan Anita Hovnanian, 35, passed away March 23 at the Columbia Presbyterian Hospital in Manhattan after a very short illness. Funeral services were held at Williams Funeral Home at Broadway and 232nd Street with Rev. Dr. Levon Tavitian, pastor of the Armenian Evangelical Church of New York, officiating.

Death suddenly came to Miss Hovnanian as she was preparing to become a bride on July 1. Her untimely passing is mourned by a large community of friends and relatives both here and in several other states. She had left the house in Riverdale, NY on the morning of Saturday, March 10, 1990, to purchase tickets for her planned trip to Arizona. She collapsed with a heart seizure and remained in a coma until she passed away two weeks later.

The late Miss Hovnanian displayed an outgoing nature and tender loving care towards others. These characteristics had been her trademark throughout her short life. She used her talents most effectively as a teacher in the Bronx Board of Education system, especially in her work with multiple handicapped children.

Ms. Hovnanian graduated from Northport High School and Wilson Tech on Long Island. She also attended Lehman College in the Bronx.

Surviving her are her father, Dr. Hrair Philip Hovnanian, president of the Armenian Missionary Association of America (AMAA) and Moderator of the Armenian Evangelical Church of New York, with whom she made her home; by her mother, Siran Norian Birbas; and her brother, John Hovnanian, and by her sister, Janice Moore.

In lieu of flowers, gifts may be sent to the Armenian Evangelical Church of New York, 152 E. 34th Street, New York, NY 10016 or to the Armenian Missionary Association of America, 140 Forest Avenue, Paramus, NJ 07652.

## MRS. ROSE DAGDIGIAN

Mrs. Rose Dagdigian was called home on December 8, 1989, at the ripe age of 88. On the evening of the wake, held two days later, a brief service was held. Mr. Richard Dagdigian, Rose's son, Rev. Barkev Darakjian, pastor of Armenian Congregational Church of Chicago, IL, and Mrs. Anayis Kasper, president of the church's Ladies' Aid Society, presented eulogies testifying to Rose's Christian faith, faithfulness to and love of her church and to the unique traits of her personality, such as dedication, perseverance, contentment, thoughtfulness and a sense of independence.

Vartanoush Rose was born in Kharpert in 1901. She lost her father in the course of the barbaric Turkish massacre of Armenians in 1915 and was one of the many parentless children brought up in orphanages. God was good to Rose when, through the help of an uncle, she was brought to the United States in 1926. In 1937 she married Khoren Dagdigian and settled in Chicago, where they were active members of the Armenian Congregational Church. When Khoren died in 1956, Rose was left the task of raising their two sons, Kenneth and Richard, on her own, a task she accomplished with love and hard work. During her later years in this world, Rose enjoyed the loving care of her son, Richard, her daughter-in-law, Shoushig, and her two lovely grandchildren, Lisa and Steve.

May God bless the sweet memory of Rose for her loved ones and friends. In accordance with the wishes of Rose's children, donations to Rose's memory are directed to the Armenian Orphans Fund of the Armenian Missionary Association of America (AMAA).

## VAROUJAN VARTANIAN

Varoujan Vartanian, who died on April 11, 1990, is remembered in the following tributes by his daughter, his physician and his pastor:

Varoujan Vartanian was born on March 7, 1933, in Lattakia, Syria, the oldest of four children born to Joseph and Sion Vartanian. He attended the American School in Lattakia, Aleppo College and the American University of Beirut, specializing in medical technology.

Varouj loved music; he had a vibrant bass voice and enjoyed playing the violin. He met his future wife, Juliette Ishkhanian, in 1951, when both were members of the Aleppo College Glee Club. Varouj and Juliette came to Chicago, IL, in 1958, and were married in that city.

Varouj's and Juliette's love and talent for cooking and entertaining led them, in 1963, to open the first Armenian restaurant in Chicago. Five years later they relocated their restaurant, the Casbah, and devoted long hours and hard work to making the enterprise



Varoujan Vartanian  
a success.

As an adult, Varouj had health problems. By 1970 both of his kidneys had failed. After spending two years on a thrice-weekly dialysis machine, Varouj was the recipient of a transplanted kidney.

Varouj and Juliette raised four children—Tamara, Leila, Joey and Ara—and played a large part in the nurturing of their two grandchildren, Rami and Lara. Varouj's videotapes of his family will serve as loving memories of this happy and courageous man.

—Tamara Jabbour

As the soul of our friend Varouj approached the Pearly Gates, St. Peter leafed through his list of admissions and, not finding Varouj's name, said to him, "Go away. Your name is not on this list." Varouj stubbornly refused, arguing that there must be some mistake. St. Peter consulted with St. Michael the Archangel and addressed Varouj once more, "You are right, but you are here much earlier than expected. Who Was Your Doctor?"

Our dear friend lived on borrowed time, with a transplanted kidney, for the past 17 years. Varouj constantly reminded me how fortunate I was to have such an intelligent patient. True, Varouj knew much about his own health problems and about medicine in general. He was one of a kind, living life to its fullest despite ill health, always ready to extend a helping hand to others. He was honest, independent-minded and always spoke with the courage of his convictions. This is how we should remember him. May God have mercy on his soul!

—Dr. Steven D. Grujic

It was hard for me, as Varoujan Vartanian's pastor, to lose him so suddenly after knowing who and what he was. I had come to know Varouj not only as his pastor but also as a friend with whom I could openly and

trustfully talk about any subject.

Varouj was a caring and loving person, hospitable and incurably friendly. He counseled many distraught and frustrated people. He helped many young immigrants and students earn their living while studying to become doctors, lawyers and other professionals. Through his restaurant he became known as an ambassador of Armenian cuisine, of which he was very knowledgeable.

Among the hundreds of mourners attending Varouj's funeral service was Mr. Robert Hekemian who, as representative of the Armenian Missionary Association of America (AMAA), participated in the reading of eulogies. May God bless the memory of Varouj for his loving family, his relatives and his many friends.

—Rev. Barkev N. Darakjian

## DR. ALBERT H. MOURADIAN



Dr. Albert H. Mouradian died at his Florida home on October 30, 1989. He was born in Aintab, Turkey, on December 7, 1901—the oldest son of Professor Haroutun and Mariam (Koumrian) Mouradian. In 1920 the family immigrated to the U.S. and settled in Brooklyn, NY. Upon completion of his liberal arts education at Columbia University, he entered the University's College of Physicians and Surgeons, graduating in 1930.

After some years of general practice in upstate New York, he and his wife, Bernice Borden, a registered nurse, operated a private hospital in Canajoharie, NY. In 1940 he moved to Florida, where for many years he conducted a practice in family medicine and abdominal surgery. He served as a Captain in the U.S. Army Medical Corps from 1942 to 1944.

He was a member of the American Medical Association and the Dade County Medical Society for more than 45 years. He was also a Fellow of the American Society of Abdominal Surgeons and a Fellow of the International Academy of Proctology. He had been

on the staff of Mercy Hospital and Jackson Memorial Hospital in Miami.

He was a member of the Executive Committee that founded the St. John the Baptist Armenian Apostolic Church of Miami. He also served as President of the Armenian General Benevolent Union, Miami Chapter, in 1948.

His wife predeceased him in 1963. He is survived by a brother, Henry H. Mouradian, D.D.S., of Ticonderoga, NY; a sister, Grace B. Kilarjian of Freeport, NY; and six nephews and nieces.

Memorial donations may be made to the Armenian Missionary Association of America (AMAA), 140 Forest Avenue, Paramus, NJ, 07652.

## NIGOGHOS KNAIAN

Mr. Nigoghos Knaian of Watertown, MA, passed away on March 1, 1990. Funeral services were held at the First Armenian Church in Belmont, MA. Nigoghos is survived by his widow, Armenouhi (Ouzounian) Knaian; his two children, Anahid Krikorian of Watertown, MA, and Armen Knaian of Newton, MA; five grandsons, Gregory, David, Michael, Ara and Christopher; a brother, Albert Knaian of Ohio; and a sister, Yeghsa Kaprielian of Chelsea, MA.

In remembrance of Nigoghos's many years of supporting the ministries of the Armenian Missionary Association of America (AMAA), the family has requested that in lieu of flowers, donations be made to the AMAA.

## PAILOUN SAROUNIE

Mrs. Pailoun Sarounie passed away on February 7, 1990. Pailoun was born in Turkey, exiled during the massacres and in 1922 came to New York City by way of Beirut, Lebanon. She graduated from Wesleyan University in West Virginia and later married Yeran Sarounie, a fellow refugee from Turkey. Most of their married life was spent in Woodside, Long Island. Her husband, and her two daughters, Clara Herr and Helen Hoy, all predeceased her. Pailoun's last few years were spent at the Wiley Christian Retirement Home in Marlton, NJ. She is survived by a nephew, Mr. George Garmirian of Swathmore, PA.

**The Board of Directors and the office staff of the AMAA extend their heartfelt condolences to the families of the following members and friends of the Association, who have made their transition from this life to Life Eternal.**

**Boukalis, Peter**  
Melbourn Beach, FL Oct. 30, 1989  
**Chakerian, Samuel**  
Santa Maria, CA Dec. 16, 1989

**Derderian, Haig**  
Utica, MI March 6, 1990  
**Cooper, Walter**  
Fresno, CA March 17, 1990  
**Simidian, Thelma**  
Glenmont, NY March 20, 1990  
**Michigian, Armenoohi**  
Fresno, CA March 20, 1990  
**Barsamian, Eddie**  
Fresno, CA March 20, 1990  
**Hovnanian, Joan**  
Bronx, NY March 23, 1990  
**Varbedian, Azniv**  
Detroit, MI March 26, 1990  
**Azadian, Olivia**  
Cincinnati, OH March 28, 1990  
**Soghmonian, Mary**  
Fresno, CA March 28, 1990  
**Oflazian, Margarid**  
Los Angeles, CA March 30, 1990  
**Tashjian, Vache**  
Upland, CA April 8, 1990  
**Baylerian, Grace**  
W. Bloomfield, MI April 10, 1990  
**Vartanian, Varoujan**  
Chicago, IL April 11, 1990  
**Tashjian, Harotune**  
Stockton, CA April 15, 1990  
**Khazadian, Marie**  
Bronx, NY April 15, 1990  
**Poladian Eugenia**  
New York, NY April 17, 1990  
**Tarzian, Isabel**  
Belmar, NJ April 25, 1990  
**Gessarents, Rev. Armenag**  
Montelimar, France April 26, 1990  
**Miller, Anna**  
Watertown, MA May 1, 1990  
**Pushman, Arsen**  
New York, NY May 4, 1990  
**Keshishian, Takouhi**  
Oakland, CA May 4, 1990  
**Davidian, Helen**  
Bronx, NY May 5, 1990  
**Guekguezian, Elmasd**  
New York, NY May 6, 1990  
**Gagosian, Nora**  
Fresno, CA May 13, 1990  
**Barsumian, Edward**  
New Haven, CT May 15, 1990  
**Roubian, Hrair**  
Long Island, NY May 20, 1990  
**Cholakian, Yeranoochi**  
Aleppo, Syria Feb. 14, 1990  
**Kenyon, Rosemary**  
Bradenton, FL  
**Serimian, Katchadour**  
Vaucluse, France

**\*Memorials were designated for AMAA.  
\*\*Request Assigned.**



# GIVING AND RECEIVING

More and more people are learning how to take advantage of the Charitable Remainder Unitrust (CRUT) for their estate planning.

Contributions to a charity, such as the Armenian Missionary Association of America (AMAA), has a triple advantage:

1. You get a tax deduction for a charitable donation.

2. Your assets that have appreciated in value escape the capital gains tax:

3. You can receive 5% or more of the CRUT's value each year for the rest of your life or, if you wish, for a fixed number of years; this income can flow to you or to any other person you choose.

A CRUT may be funded with cash, stocks, bonds, real estate, a business or any other asset.

If you wish to learn more about CRUT's and how they may apply to your personal situation, please call or write to:

ARMENIAN MISSIONARY  
ASSOCIATION OF AMERICA  
140 Forest Avenue  
Paramus, NJ 07652  
Tel (201) 265-2607

# SUGGESTED LANGUAGE FOR BEQUESTS

We are sometimes asked, "How can I include the Armenian Missionary Association of America (AMAA) in my Will?" Some of the ways in which the AMAA can be included in your estate planning are listed below. In these examples, percentages may be substituted for dollar figures.

## GENERAL BEQUEST

"I give and bequeath to the Armenian Missionary Association of America, Inc. (AMAA), headquartered at 140 Forest Avenue, Paramus, NJ, the sum of \$\_\_\_\_\_ (and/or the securities or other property described herein, namely, \_\_\_\_\_) to be used for the general work of the Association as directed by the Board of Directors of the AMAA."

## RESIDUARY BEQUEST

"The rest, residue and remainder of my estate, both real and personal, wherever situated, I give, devise and bequeath to the Armenian Missionary Association of America, Inc. (AMAA), headquartered at 140 Forest Avenue, Paramus, NJ, to be used for the general work of the Association as directed by the Board of Directors of the AMAA."

## DESIGNATED BEQUEST

"I give and bequeath to the Armenian Missionary Association of America, Inc. (AMAA), headquartered at 140 Forest Avenue, Paramus, NJ, the sum of \$\_\_\_\_\_ (and/or the securities or other property described herein, namely, \_\_\_\_\_) to be invested or reinvested at its discretion and the income only therefrom may be used for the purpose of\_\_\_\_\_."

Return this form to: Rev. Moses B. Janbazian, Executive Director  
Armenian Missionary Association of America, Inc.  
140 Forest Avenue, Paramus, NJ 07652

\_\_\_\_ I have included AMAA in my Will.  
\_\_\_\_ I plan to include AMAA in my Will.  
\_\_\_\_ I would like more information.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City & State \_\_\_\_\_ Zip \_\_\_\_\_

Phone: ( ) \_\_\_\_\_

Armenian Missionary Association of America  
140 Forest Avenue  
Paramus, NJ 07652

Non-Profit Org.  
U.S. Postage  
PAID  
Paramus, NJ  
Permit No.55

MR. & MRS. O ASLANIAN  
P. O. BOX 3952  
VISALIA, CA 93278